

Friends Bulletin

PACIFIC, NORTH PACIFIC AND INTERMOUNTAIN YEARLY MEETINGS
OF THE RELIGIOUS SOCIETY OF FRIENDS

Volume 59, Number 5

January 1991



The Faces of Children Who Expect a Tomorrow

EDITORIAL

"The children of God should not have any other country here below but the universe itself, with the totality of all the reasoning creatures it has ever contained, contains, or ever will contain. That is the native city to which we owe our love."

—Simone Weil

Simone Weil's call to the children of God to become citizens of the totality of the universe remains a challenge fifty years after its pronouncement.

Although it seems apparent that many Friends have moved beyond a nation/state mentality, have we grasped yet what effects our way of life and our consumption have on developing countries? Do we see the connections? Do we understand that survivability for millions globally is dependent upon the reevaluation of our own taken-for-granted standard of living, our aspirations for "success"?

Some Friends envision a way forward in this issue: Joseph Havens writes of the need to confront the "Economics Minotaur." Nancy Alexander frames her concerns for insuring the survival of all the world's children who presently have no futures. And Robert Schultz prescribes a new way to make capitalism work for everyone.

Friend David Hartsough recently sent these figures to our office (derived from the *World Development Forum*, Vol. 8, No. 7, April 15, 1990):

"If our world were a village of 1,000 people, the approximate population would be:

564 Asians	300 Christians
210 Europeans	175 Moslems
86 Africans	128 Hindus
80 South Americans	55 Buddhists
60 North Americans	47 Animists
	210 without any religion

Of these people:

60 would have half the total income
500 would be hungry
600 would live in shanty towns
700 would be illiterate

Friends Bulletin encourages forum responses to these issues as presented here to enable discussion, to raise questions, to present other points of view. Please limit your Forum writing to 300 words.

Shirley Ruth

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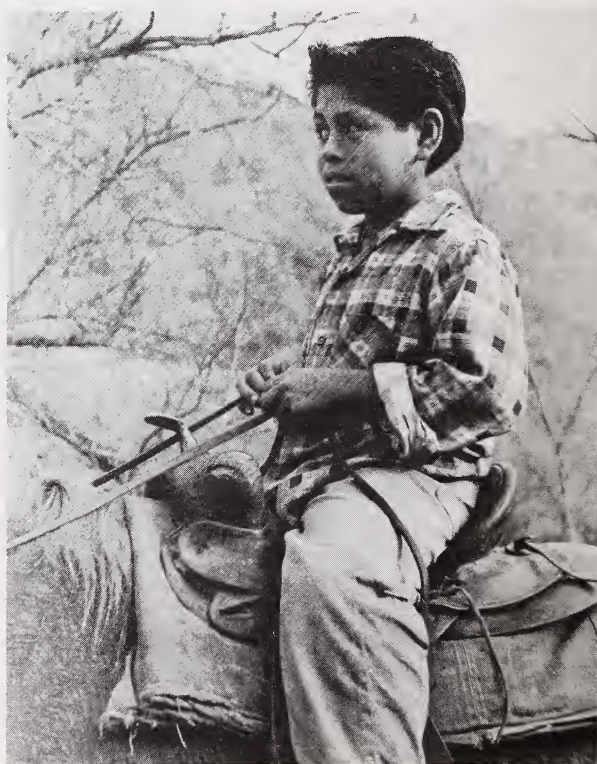


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FRIENDS BULLETIN
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The official organ of news and opinion of Pacific, North Pacific and
Intermountain Yearly Meetings of the Religious Society of Friends.

Second class postage paid at San Francisco, California.

PUBLISHED monthly except February and August at 622 - 47th
Avenue., San Francisco, CA 94121. All correspondence, editorial
and subscription, should be directed to this San Francisco address.
Deadline for copy is the first of the month preceding month of issue.

SUBSCRIPTION RATES: \$20.00 per year for individuals,
\$16.00 per year for group subscriptions through Meetings. \$14.00
per year for a Student/Low Income subscription. First class postage
\$5.00. Foreign postage varies as to countries; write editor for costs.
Single copies \$2.00 postpaid. Monthly Meetings are encouraged to
subscribe for all their members, at the lower rate. Contributions
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Job Description: Editor, *Friends Bulletin* Back Cover



THE FACES OF CHILDREN WHO EXPECT A TOMORROW

by Nancy C. Alexander, Legislative Secretary,
Friends Committee on National Legislation

Part I: The Beginning

I'd been waiting for the baby to arrive for 18 months. No, I'd waited forever. Now she was nested in my arms, newly arrived from the orphanage in India, and the calls began. Relatives checking in. One of the first questions was about her color. Was she, they asked, like milk chocolate? No, I said, there isn't much milk in this chocolate.

*Pat a cake
Pat a cake
Baker's man
Bake me a cake as fast as you can.
Make it chocolate and make it sweet
Just like the baby who likes to eat.*

A year later, with relatives, we played at the park. I overheard a dear relative explaining to another woman that if I hadn't adopted Suapna from India she would have died. I chafed. Some people are always looking to draw lines ... to make insiders and outsiders.

If Suapna were born "milk chocolate," would they have accepted her more readily? No, but they thought so. Did it help them to think that Suapna would have died in the orphanage if I hadn't adopted her? I guess so.

Why couldn't they understand that I needed this child as much as she needed me. Maybe I exaggerate, but anyone who met Suapna would fall in love with HER. But it was Suapna ... this particular child ... that I needed to heal that ache ... to restore the poetry and the extremes of feeling that comprise the landscape of a full life. They needed to believe I was altruistic. Would they ever understand what is true for me?



Nancy Alexander and Suapna

At the beginning, there is love and connectedness. There is a seamless web of which we are all part. Then someone catalyzes the divisive process deciding who should be "insiders" and "outsiders." That is the beginning of the end. After the dividing, there is the conquering — each one of the other. Mutually assured destruction. After the dividing there is the schizophrenia — kindness and warmth for the insiders; hate and brutality or indifference for the outsiders. Many hated the Soviets, but for people of the southern hemisphere we reserve indifference as we seal their doom. Which is worse?

Why must this exclusion take place? When the seamless web is rent, we are all wounded. We need women and men to defend the web, to re-weave and mend it, to revel in its beauty and, thereby, find ultimate meaning. Those who are unravelling the seamless web of life on this earth have forgotten. They have forgotten their bodies and the ecstasy of connectedness with themselves, the earth, their

lovers. In their loneliness, they have become voracious — needing to be filled. What kind of consumption will dull the pain today? Are profits up? Is it the cocktail hour yet?

How do we deal with the unravelling of the web? First, we must not be accomplices. Making lifestyle changes matters: recycling, composting, planting trees. Are we rearranging the deck chairs while the ship is sinking? No, it isn't meaningless, like that. But who will rechart the ship's course? Who will have mercy on those oppressors ... on those who have no mercy? Who would pass laws outlawing their heartlessness? And who would do it as gently as doves and as wise as serpents? Spirit-led organizations such as the Friends Committee on National Legislation?

Part II: Questions and Faith

Last June, when my daughter Suapna was two and a half, the questions began. Do you remember how a two year old asks questions? It's constant! The question: "Where is the morning?" Now if I'm to hear a question countless times each hour, day, week and month, give me an existential koan like this. Questions like, "Where's the cat?" get old — fast. How does an adult tell a two year old that the morning is in Taiwan, but further along earth's orbit, morning will be right here? I had to settle for mundane answers — "After the night, morning will come." I reflect that poor answers like this can make linear thinkers out of the most creative toddlers.

I've loved answering this question around the clock for several months because it helps me keep in touch with the eternal cycles of nature and rhythms of the universe. In a world where very little is certain, dawn IS. The question has also reminded me of the relationship between faith and knowledge. Now Suapna has faith that, indeed, morning will come every day, but soon she will have knowledge about the earth's relationship to the sun and understand the bedrock of truth upon which her faith has rested.

Life is like this. If we are true to the light given us, we will be given more. If we practice faith in God, God's eternal truths are revealed to us about the

nature of reality. People have always assumed that the earth would always be there for us to "kick around." Now we are learning that our "kicking it around" is mutating and causing the collapse of our ecological life-support systems. The existence of these life-support systems has been considered a bedrock reality — like the coming of the dawn. Now we know it's not.

Sometimes the "simplest" questions about the nature of reality — questions such as, "where is the morning?" require deep understanding to answer. To know where the morning is, we must understand the relationship of earth and sun. Then there's the question of survivability. To answer it, we need to understand the relationship of human communities to the earth. It's not possible to heal one and not the other. Be that as it may, many environmentalists would support a bill with higher levels of military spending, as long as it raised spending for the environment. Some would save owls without retraining timber workers to change careers; some would close down the coal mines without thought of the families or raise the cost of electricity without considering the effect on the poor. What if we make enemies of the very people we need to count on to save the earth? The survivability of the planet depends on strong communities.

Part III: Possessiveness

For a year, since she turned two, Suapna has had an understanding of evil. For her, it is personified by Dini Dog — a beast who is a thief of what is precious. The real Dini is the dog of a friend. Suapna encountered this dog — a ferocious sounding, little aged dachshund — just once. But that was sufficient for her to enshrine Dini with mythic powers and refer to him with astonishing frequency for at least six months. ("Dini Dog can't have my baby doll; Dini Dog can't take these glasses 'cause they are my Mom's ..."). Several months ago, I learned that Dini, the actual dog, died. When I told Suapna this, she clearly didn't understand the concept of death.

(Faces of Children: continued from page 85)

In our culture, there isn't much talk about evil. Personally, I've found the concept of the devil or even Quaker concepts of the "ocean of darkness" too vague to be particularly helpful. Dini Dog, on the other hand, perhaps because he is so notorious in our household, is very vivid to me. His power comes from a specific, perceived ability to steal that which is valued.

Suapna's Dini Dog myth enshrines a threat to security which "dogs" all humankind. The myth that There-Isn't-Enough-To-Go-Around drives most human behavior, as far as I can tell. Defensiveness, if not viciousness, is the result of living with constant threat — whether that threat is to one's doll, one's income, one's spouse, one's dinner, or to a nation's oil supply. Sometimes there is a real threat that causes defensiveness; at other times, the real threat has long since passed but our fearful imaginations recreate it in a cycle of complusion. Like Suapna, unable to understand that Dini Dog actually died, we are unable to conceive of a threat-less, enemy-less state. Perhaps at the root, at least in our society, is the tendency to feel that there isn't enough love to go around. Thus, not feeling that we are, in and of ourselves secure, we cling to things for meaning.

Perhaps there can be a metaphysical "Copernican shift." We have the universe in a different perspective after learning that the earth is not at its center. Metaphysically, we need a corresponding shift. As a result of the shift, we will value our quality of life more than our standard of living. To accomplish this shift, we need to experience God's abundance. We need to feel that God pervades all creation. The love and mercy that are God abound and multiply *especially* as they are given away. This metaphysical shift can help us know, on a deep level, that our meaning cannot be discovered in acquiring or hoarding THINGS, but rather in the quality, richness and depth of our lives. The shift can also put us in touch with the fact that all human beings have a RIGHT to CERTAIN things — food, education, shelter, and health care necessary for survival and actualization of potential.

*On Suapna's second birthday, I invited
maybe seven children and their parents to*

our house. To my absolute horror, every time one of Suapna's small guests touched one of her possessions, she went into paroxysms of fury — crying and taking swipes at her guests. A wise Quaker woman with a child about Suapna's age said that when her child exhibits this kind of behavior, she puts the desired toy on the mantle so that neither her child or the guest can play with it. I tried this at the party, but that strategy resulted in higher decibel crying and carrying on. There is a picture of me holding an angry looking Suapna at that party and trying to talk casually with another adult. In the picture, I look very normal, but inside I was horrified at my child's behavior. Now that Suapna is nearly 3, she has shifted to deciding which of her friends can share which of her toys.

When nations compete over resources, we can't put them up on a shelf beyond reach. Instead we watch different national alliances form; decisions are made about which nations we will permit to have access to which resources.

There is a growing understanding that global cooperation is needed to address transboundary problems which threaten survival. However, there is a danger that the superpowers will increasingly give economic and environmental edicts to southern or developing countries. The language describing the conflict in the Gulf talks about "our" oil. Who owns the world resources? Those who have the most power to expropriate them? Are we seeing a new sort of economic colonialism of the South unfold? For instance, at the July summit of the "Group of 7," these industrial powers who have historically put the greenhouse gases into the atmosphere decided that Brazil (which wasn't at the summit) should save ITS forests which help to slow the process of global warming. What SHOULD be happening? The U.S. and its industrial partners should be exercising leadership by dramatically cutting their emissions of greenhouse gases that are causing global warming.

The U.S. emits more carbon dioxide, the primary greenhouse gas, than all other industrialized countries together. But it appears that the U.S. government

will resist taking action until the public forces it. What will it take? It's been twenty years since the first oil crisis. In the wake of that crisis, I had a job promoting small power production systems which would help wean the nation from fossil fuel, but the price of oil was STILL so low, they weren't competitive. Even today, with U.S. lives at stake in the Gulf conflict, the public isn't making the connections between global security, oil, and global warming.

Issues such as these will be addressed in the 1992 UN Conference on Environment and Development. About 20,000 government officials and private citizens will attend this Conference in June of 1992 in Rio de Janeiro, Brazil. This Conference is being held on the twentieth anniversary of the 1972 Stockholm UN Conference on the Human Environment in which the Quaker UN Office was so actively involved. The Quaker UN Office is very involved on the international level of preparations for this UN Conference. FCNL has been engaged in holding the U.S. government accountable for its stance in the Conference. For despite its "new world order" rhetoric, the U.S. government is a global spoiler when it comes to issues of the environment and development.

In November, I was on a panel with the head of the U.S. delegate to the 1992 UN Conference and speaking to about 50 congressional staffers and media people. My message was that the people of the U.S. are ahead of the leaders. There's impatience with a government that steers clear of addressing global population issues and the growing gaps between rich and poor. There's impatience with leaders who would risk future generations by not taking the threats to the environment and health seriously. If the next generation starts addressing global warming through such things as fossil fuel taxes or auto efficiency, it will — most likely — be too late.

Certain moral choices are the responsibility of THIS generation to make. That these moral choices are not even being defined — even in the face of a war in the Gulf over oil — is unconscionable. Kuwait's resources aren't Iraq's, but they aren't ours either. We can't put that "toy" — oil — on the shelf, so like Suapna, we need to learn to share.

Part IV: Who Can Stop It From Hurting?

For months and months, Suapna when she was particularly overwhelmed with feelings of affection and excitement, would hug and kiss, and BITE. She acted bewildered when I screamed and scolded her. In her emotion, biting had come naturally. She has finally stopped — well, almost. Maybe she understands that she can stop it from hurting; maybe she is censoring her behavior to avoid rebuke.

U.S. policy makers act bewildered when they're told that their trickle down economic policies are taking a big bite out of the pockets and lives of the poor. They act bewildered when they are told that economic policies are devastating the environment. Policy makers seem not to understand that they can stop it from hurting; they can heal.

We can stop it from hurting by cancelling a good portion of the trillion plus debt of developing countries. We also need to recast or eliminate aid programs. Why do we give aid to countries that scorn the poor and plunder their resources? This year, the Friends Committee on National Legislation was successful in helping craft and pass a bill which requires that the World Bank and regional development banks use a new criterion for giving aid: to the extent to which countries are demonstrating a commitment to eradicate poverty and create sustainability. This law might make a difference in the World Bank's approach to development — if rhetoric and policy are translated into action.

This section is called "who can stop it from hurting?" The poverty effort principle acknowledges that our government can not MAKE other governments care about their poor, but we can help stop it from hurting by not being accomplices in the cruel policies of other governments.

But how can this government be an agent for healing elsewhere? First, our government and our people must look within. Because, as a people, we believe that a cosmic Dini Dog threatens our lifestyles, we can only project our fears. My images and experiences of grassroots people in the developing world lead me to "hear" their voices in my mind as I

(Continued on page 88)

(Faces of Children: continued from page 87)

lobby. I "hear" them say things like, "In our forests, you see your furniture ... your capacity to breathe. In our dwindling crop land, you see your own hunger for coffee, for tea. In the Gulf, you believe that the oil is yours because of your addiction to your fast lifestyle and your trinkets. Because of your fear of tomorrow, you see the trees as yours, the coffee as yours, the oil as yours, even our children as yours. For they look at you with faces that expect a tomorrow. Yes, like your children, our children expect to go on reknitting the fabric of life with joy, and health, and fullness of heart." The "voices" say, "We do not expect you to see the trees for what they are, trees. Or the land or the children for what they are — land, children. But we do expect you to remember that all you DO see is illusion ... is reflection of what you fear losing." Unfortunately, when we are afraid of the Dini Dog, we become hard of hearing.

Part V: Population and Participation

The adoption papers say that Suapna was given up (they use the ugly and probably untrue word "abandoned") because of the stigma attached to being an unwed mother. My heart aches for this young girl-mother I will never know. Because of her, my life is changed forever with this gift of joy.

I feel grateful that Suapna's biological mother carried her to term. Most babies that "come home" to their adoptive parents are born when single mothers induce early labor in order to avoid the continuing stigma of pregnancy. Suapna was nourished into a sparkling and zestful wholeness; her abilities far exceed other children in her age cohort. But I'll never be objective.

For many children, there is another reason, in addition to stigma, that they are relinquished: their gender. Many girl babies are given up or aborted (since fetal gender testing is possible now) because boys are preferred or because parents cannot afford the price of a girl's dowry. Suapna was born in the state of Tamil Nadu in southeast India where many parents cherish boys who will support them in their old age. Girls are a

financial burden. There is the cost of raising them and then paying their dowry when they leave to join their husband's family.

Why are women so invisible? Even to one another. "Brotherhood" is part of our language, unlike "sisterhood." What promise is there for saving our earth or humankind from the scourges of poverty if women don't matter?

Here in the U.S. "liberalism" is still a dirty word — not to mention "feminism." In Saudi Arabia 400,000 troops are making the world safe for feudalism, for the sheiks and their harems, for discrimination against women. It is acceptable to talk about racist apartheid, but not gender apartheid. Of course, there are differences, but let's not get lost in intellectualizing.

If women were healthy and educated and free to be "productive," there wouldn't be as much reproduction. Women will gain their rights to be productive and fulfilled, just as other "minorities," get their rights — through popular participation or democratized development. This is why FCNL has played a leadership role in mobilizing popular participation in the 1992 UN Conference. This is why we've helped craft and pass laws focusing on fostering participation in development — enabling people to create their own future. This is why we've helped the World Bank learn about participation. After being in business for over 40 years, the World Bank has started doing environmental impact assessments for their projects. Better late than never. For instance, if a borrowing government wants to build a dam which would flood the ancestral lands of communities, it is now required to look at the impact on the lives and communities of people that will be relocated as well as upon the ecosystem.

The Bank has solicited input to their guidelines for environmental impact assessments from all over the world. FCNL's recommendations noted that the Bank's draft guidelines were missing the most fundamental cornerstones of consultation and participation. For instance, they lacked any mechanisms for reevaluating projects based on input from the affected communities. Recently, the World Bank told FCNL that its recommendations on this subject were the most helpful received from any of the 250

groups in the world. More important, FCNL's input has been totally incorporated in official guidelines for its lending operations.

To survive, we need participation, sustainability and equity. In our lobbying work, we try to deal with the whole picture. If we do not, we are like Suapna who asked at the last crescent moon, "Did the moon break?" We see ONLY the environmental crisis or only social crisis because, like the crescent moon, that is all we have the light to see.

Part VI: Miracles

Suapna is a miracle. We are surrounded by miracles. For instance, what are the probabilities that in our neighborhood there would be another adopted Indian child? There is. In fact, David Ravi, was born the day before Suapna. He came from the same orphanage in India and, here near Washington, D.C., he goes to the same home as Suapna for care every day. One can't account for such gifts rationally.

I look for and rejoice in miracles. Today I heard that a college girl fell 75 feet into a quarry and landed on a raccoon. Both are recovering well. Talk about "luck."

God is unknowable, but I think of God as a hologram. God's body is the universe — yet, at the same time, God is complete within each sentient and insentient being. This higher power has designs which my limited mind cannot comprehend. While I can't comprehend the grand design, visions visit and dwell in me. Being a channel for God's healing love and mercy and power is what matters. I'm getting better at taking responsibility for this fact.

Suapna sings all the time — and with such exhilaration and joy. At age 15 months, she was singing, "Michael Row Your Boat Ashore" and belting out the "Hallelujahs" in the chorus. People must have thought our family was newly born again. Her recent favorite is the gospel tune, "Dem Bones Gonna Rise Again." With prophetic conviction, she also belts out that

chorus, "Hear the word of the Lord!" Her contagious spirit fills me with fragile hope that all our other children will have a tomorrow.



Photo by George Ballis, courtesy of Pacific Mountain Regional Office AFSC.

A CALL TO CONFRONT THE ECONOMICS MINOTAUR

by Joseph Havens, Mt. Toby Meeting, Sojourner at Multnomah Meeting

I have been reading the 1989 UNICEF *State of the World's Children Report*. I stand in awe when I begin to grasp what sacrifices we are requiring from the Third World to maintain our comfort and our luxuries. Hear this:

UNICEF's business is children, not the workings of the international economy. But in its everyday work in over one hundred developing countries, UNICEF is brought up against a face of today's international economic problems which is not seen in the corridors of financial power, nor reflected in the statistics of debt-service ratios, nor seated at the conference tables of debt renegotiation.

It is the face of the young child.

It is the young child whose growing mind and body is susceptible to permanent damage from even temporary deprivation. It is the young child whose individual development today and whose social contribution tomorrow are being shaped by the economics of *now*. It is the young child who is paying the highest of all prices, and who will bear the most recurring of all costs, for the mounting debt repayments, the dropping export earnings, the increase in food costs, the fall in family incomes, the run-down of health services, the narrowing of educational opportunities.

This year's report cannot therefore ignore the economic issues which, for so many millions of the world's poorest families, have made the 1980s into a decade of despair ... Pp. 2-3.

At least half a million children 5 years and under died in 1989 as a result of the increasing indebtedness and the slowing down of the economies of developing countries. But these statistics, let alone individual portraits, do not make the evening news. Mercifully we in the United States do not have the daily experience of observing the reality of starving or

fatally ill children. We are anaesthetized by the great "mystification" of matters economic by the powers that be: "It's too complicated to explain." "There's nothing you can do about it anyway." "You shouldn't be meddling with things you don't understand."

A Systems Perspective

The UNICEF Report puts a human face on economic realities. This face is an integral part of the data of international economics. No longer can we afford the dis-information of categorizing it as external to the system. The Report gives us a greater truth by charting cause and effect relationships which most of us would prefer not to know! It is an *uncovering* absolutely essential to a spiritual perspective on the current economic system. Not only are the ailing and starving children undeniably a part of the scene; we too, insofar as we are accomplices to an unjust system, are influential actors in the drama. A systems perspective teaches us our radical interconnectedness. But we need to know it more than intellectually: We need to feel it in our bodies, in our very bones.

I believe that the time has come for Quakers to confront the economics Minotaur. The amount of suffering and injustice now is at least as great as that which resulted from the slavery system in John Woolman's time. Quakers may have as much to offer currently in righting that injustice as Woolman and his friends had in the Eighteenth Century. How are we preparing ourselves for the long campaign?

Quaker Economics as Spiritual Search

During the past year I have been exploring with Friends on the West Coast how we can do our economics research and action in the Quaker way. The most frequent answer is "the Meeting for Worship," more specifically, calling for a Quaker silence when we are in difficulty. But that is not enough. I am convinced we need a radical integration of our spiritual practice with the searchings of any Quaker economics working groups.*

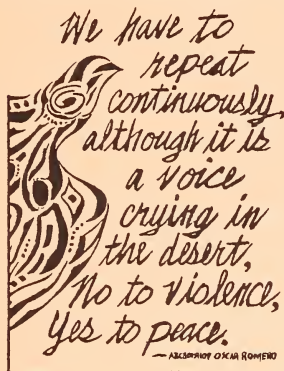
[*I have dealt elsewhere with why I see the Free Market, Growth-mad System as a major culprit. Obtainable from the author at 6708 NE 110th Ave., Vancouver, WA 98662.]

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OF THE RELIGIOUS SOCIETY OF FRIENDS

Volume 38, Number 3

JANUARY 1990



Friends Bulletin

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Volume 38, Number 8

May 1990

Introducing a Soviet Quaker Historian



Tamara Prokhorova, Photo by
Tamara Prokhorova, San Francisco
Meeting

"Over the past four years we [Soviets] have cautiously, tentatively, started to reach out again, not only to our fellow-countrymen but — and this is a fact of extreme significance — to people from other countries.... We are forging links with the world outside. The gifts it can offer us are invaluable and beyond price. But we, too, have much to offer.... We want to talk to the outside world, and in this time of turmoil we need, now as never before, the assurances that the world is listening...."

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Many contemporary Quakers, including me, consider themselves on a religious journey. The vicissitudes of our human relationships have always been for me an integral part of that journey. So it is not a big leap to include the events arising out of one's social or political concerns as grist for the mill. As my friend Aage Nielsen of New Experimental College puts it, Whatever happens is the curriculum! This means that we do not have to go looking for Quaker worship or the Quaker method to apply to our work in economics. If we choose to dig more deeply into economic injustice as one ingredient in our spiritual search, we are already in a fruitful frame of mind and spirit.

The Need to Listen

One aspect of that Quakerly frame of reference is paying attention to leadings. We need to foster a culture which is receptive to guidance from levels of the psyche deeper than the conscious analytical mind. It is not necessary to think of Leadings as supernatural; their occurrence points to the accessibility of a much wider field of knowledge and concern than our usual conscious awareness. By "culture" here I mean a set of attitudes within our Meetings which trusts and values and nourishes these deeper sources of truth. Some Friends are mystified by these terms, and claim not to have experienced "leadings." So be it. Those who are so gifted sometimes become receivers for the whole community; there is a diversity of roles here. "Calling" is an equivalent term I have used with regard to my own work of networking among Friends around issues of the free-market system. Having leadings is not magical. We will still be required to "do our homework" and to allow the truth we feel we have been given to be challenged by others in the searching group. What I most want to say is this: The matters we shall be dealing with are so emotion-laden and so controversial (e.g. around our own lifestyle) that we shall be driven to seek spiritual wisdom wherever it can be found. We shall have to nurture our own and others' capacities to receive unexpected truth. The high art of inward listening will be a part of our communal journey.

The Uncovering we mentioned above will not always make us popular. Some Friends are reluctant

to raise issues about our involvement in an oppressive system "because it will create rifts in the Meeting." I would urge us to expect conflict when we raise hard economic questions.

In the one Friendly Economics group in which we have tried to approach these conflicts in the light of Wisdom beyond our conscious knowing, we did not achieve unity around such divisive issues as inheritance and private property. It was a demanding process, but we kept on working together at it. It remains to be seen to what extent we can truly submit our individual wills to the deeper Truth of Quaker faith and practice.

New Skills and Old Cleavages

With regard to process we need not confine ourselves to the Quaker protocol of the past. We are living in an age of tremendous development in the arts and skills of conflict resolution, decision-making and group dynamics. Let me give you a simple example, put together from two occurrences. Early on in the life of an economics study/action group, a relatively well-to-do Quaker suburbanite objected to someone rather forcibly pushing the idea that all of us are involved in a corrupt and oppressive system vis-a-vis the Third World: "I'm not going to work on this unless we stop guilt-tripping each other." Someone called for worship, to which all agreed. After the facilitator signaled that the worship was over, a young woman proposed that we each take the posture we had during the tense moment of outburst, and then look around at how others were reacting (looking out the window; legs contorted tightly around each other; arms folded across chest and eyes clenched closed). This exercise became the beginning of a deeper sharing about guilt. Through this hard truth-speaking greater unity amongst us began to grow. Further exploration of this was scheduled for the next meeting. In my view these prefigurings of "unity within the Eternal Being" are as integral to the search for Truth as those focused on economic discoveries.

Beyond Concern for Outcome

It is not immediately evident that paying close

(Continued on page 92)

(Economics Minotaur: continued from page 91)

attention to the process of a group gives a different perspective to the end-gaining which dominates so many of our activities. In its extreme forms emphasis on process may lead to a kind of narcissistic preoccupation with "How we doin'?" But if we agree to honor the *spirit* with which we do our work and our play, one or more of us must keep one ear and eye open for process needs and changes. Somewhere Thomas Merton writes eloquently of the change of spirit that frequently takes place in long-term social action groups: In the long battles for justice, results (especially when they don't come!) seem to fade in importance, and the friendships and the precious life of the group itself become ends. A part of this life may be joint action in the present. The environmental movement has provided us with an array of citizen actions to preserve our planet which, though seemingly minor in themselves, empower and activate groups and strengthen the fabric of their common life. As Teresina Havens cautions us, "Take heed of spending too much energy in an adversarial stance ... Save some energy and thought ... for experiencing the new dimensions *now*. Expectations of results down the line are relevant, but they must take their place beside the other nourishments of a dedicated social activist group."

Relying on prayer and worship, and leadings, means an end to scapegoating. The problem is no longer the government in Washington, or the transnationals of London and Berlin. In a mature spirituality there is "no blame," as the Chinese Oracle puts it. We are all in this together. The sooner we know this in our gut, the sooner will we be freed to live out our own particular contribution to the world's healing.

Käthe Kollwitz is the artist who best communicates the poignancy of those human faces, described in the UNICEF report quoted at the beginning. Her prints — a mother huddling over her children in a homeless shelter, a visit to a children's hospital — sometimes evoke in me a feeling that these are my sisters and brothers, for whom in one way or another I am responsible. But not because I am more powerful or affluent. The core feeling I have is a sense of oneness: our common humanness, far deeper than our moral responsibility, binds us together in one great chain of

being.

[Joseph Havens is a retired psychotherapist and a co-founder with his wife Teresina of *Temenos*, a spiritual/ecological community in Massachusetts.]



*Photo courtesy of Pacific Mountain Regional Office
AFSC.*

EQUALITY AND JUSTICE

by Robert Schutz, Redwood Forest Meeting

"There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus."

— Galatians 3:28

"Equality is the earliest Quaker social testimony. Even before Friends became pacifists they were dismissed from the army for refusing to treat officers as superiors.

"Quaker equality does not imply equality of ability or economic resources, but is based on the concept that each person is due equal respect. This has led to a conscious effort to eliminate all words and behaviors that arise from distinctions in class, race, sex or social status.

"Within the meeting, each person is afforded equal opportunity in service and ministry with the recognition of 'special gifts' in individuals."

— Pacific Yearly Meeting *Faith and Practice*,
1985, p.8.

Our testimony on equality in *Faith and Practice* specifically exempts economic resources, in accordance with Capitalism's doctrine of inequality, and as opposed to the quotation from Galatians, "neither slave nor free." Nancy Alexander, in her talk at the annual meeting of the Friends Committee on Unity with Nature October 27, 1990, at Richmond, Indiana, stressed equity as a *sine qua non* for a healthy society and environment. Many Friends sport the bumper stickers, "If you Want Peace, Seek Justice," "If you Want a World, Care for God's Creation."

We live in the midst of inequality, inequity, and injustice, and we Friends except the economic part of this from the *Discipline*. Jesus' word on the subject was, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Matt. 25:40.

Economic inequality is perhaps the most important, as it is probably the most burdensome, of our inequalities. The economic system rewards a few individuals with enormous sums in income and wealth, while it throws out millions of hapless unfortunates as worthless and unacceptable. The latter are helped by a welfare system that demeans character and lets homeless people die of starvation and exposure on the streets.

The distribution of brains, looks, and ability is grossly inequitable in our genes. Not everyone can overcome their handicaps by effort and hard work. Society offers the public school in an effort to equalize opportunity, but fails miserably in its attempts to overcome discrimination. The environment deteriorates daily as we grind out our annual growth of the Gross National Product. We all drive automobiles, some of us two or three, while we prepare to go to war in order to use up the remaining oil — and pollute the atmosphere — more rapidly. This is longitudinal inequality. It deprives our grandchildren, favoring our generation over others.

It is apparent that although we mouth the words, we do not know the *meaning* of equality, equity, and justice. We don't know how to insure equality and to care for God's creation, or we are hypocrites saying what we don't mean, or we cherish our comforts and care not a fig for our sisters and brothers or the earth. The most charitable of these conclusions is that we recline in ignorance.

The very few among us who try to do something about this give away their personal fortunes and live in poverty. They may do this out of compassion, but the two or three that I know of offer this action as a reproach to the rich, and as an example for us to live by, knowing that their following will be miniscule and ineffective. This is then touted as the Quaker way. ("I don't sin, Lord. Look at my neighbor.") It is called taking individual responsibility, changing the world by example, or living simply (but it not called pride!). We even have a testimony on simplicity, which is clearer than the one on equality.

We also have a testimony on community. But whom do we think of as our community? Certainly our family. Not much the starving person on the street, the East Indian child with rickets, or the Sahelian, although we may trickle a few coins into their cups and send it off to UNICEF. As for doing something real about poverty and excess wealth, we hide our hearts in the sand and thank God for our food and good fortune.

I am not interested in laying blame or assigning guilt. The rest of this article will be an attempt to dispel ignorance, and to provide a "Quaker Way" of overcoming these evils that will be effective.

It is clear that God provided this lovely earth, with all of the necessities for life — and a good life at that — free of charge to human beings as well as to every other living thing. It is a beautiful and sacred place; we foul it at our peril.

If our testimonies on equality and justice and stewardship are made whole, and are applied thoughtfully and carefully to our place on this earth and in this universe, we will recognize that all of the free gifts of the earth belong equally to all of us. Furthermore, we will recognize our differences in gifts by differences in rewards commensurate with our effort, ability, and work. These two propositions, rigorously applied to all of us by most of us, will satisfy an acceptable definition of equality, restore equity, provide a good approximation to justice, and allow us to care for the earth in ways that a large majority of us approve.

I haven't the space here to detail the conversion of these principles into practice, but the first step will surely be to distinguish between unearned and earned income, and to treat these differently. Unearned

(Equality and Justice: continued from page 93)

incomes come largely from the free gifts of the earth, whereas earned income stems largely from the application of skill, ability and work. According to our principles of equality and fairness, if we are willing to apply them to economics, unearned income should be distributed among us equally, whereas we may rightly pay people differing amounts of earned income according to their productivity.

This means, in practical terms, that all gifts, inheritances, windfalls, rent, interest, profit, capital gains, most royalties, and some wages and salaries would be taxed from individuals who now receive them, placed in a Fund and distributed equally to all adult residents within a country. Purists will want to do this worldwide, but that is a later step. Persons' own earnings would be received on top of this guaranteed annual income, and would be partially taxed to reflect the joint contribution to our productivity of capital and energy. We would want to distribute smaller amounts in behalf of the first two children (nothing for more than two) than we give to adults because children cost less to maintain than adults, and because we want people voluntarily to reduce population growth and thereby our impact on the environment.

When we add up all of the unearned income that is available to the Fund for redistribution, which we can correctly call the "National Dividend," we find that each adult would get \$16,000 per year in 1986 dollars, the first child would get \$8,000 and the second \$4,000 per year, for a total guaranteed annual income of \$44,000 to the typical family of four. This would be available to everyone, as a matter of right or fairness; it would not involve a means test.

All poor people and most middle class people and all wage workers would be better off. This plan would not stop production or empty the shelves. It would not allow bag ladies or unemployment. One of its corollaries is a reasonable cap on income. Crime would be reduced, and our impact on the environment would be lessened beyond the effect of the plan of population: — it would divorce our care for the earth from concern for our jobs.

People have asked me what we can do next to get this plan into operation. My response is that we must get it into the hands of almost everyone before we can

expect political action. Spread the word. To that end, I have printed a pamphlet that explains the plan further. I will cheerfully send a copy free to anyone who requests it.

Robert Schutz (Redwood Forest Monthly Meeting),
7899-D St. Helena Rd., Santa Rosa, CA 95404.

[A review of economist Robert Schutz's pamphlet, *How to Make Capitalism Fair to Humans and Benign to the Earth*, will be published in the March 1991 *Friends Bulletin*.]

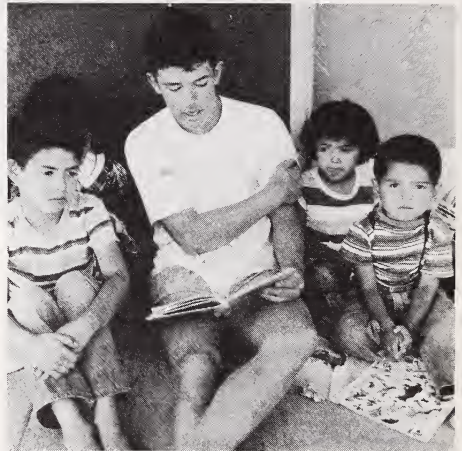


Photo courtesy Pacific Mountain Regional Office AFSC.

UN FOCUS ON 1992 CONFERENCE ON ENVIRONMENT AND DEVELOPMENT

*by Clare Galbraith, Quaker UN Committee,
Western Representative*

QUNO has taken part in the preparations for the United Nations Conference on Environment and Development to be held in Rio de Janeiro, Brazil in 1992. Prior to the UN organizational meeting, the office held a weekend seminar in March 1990 for forty-four nations, including the United States. Stephen Collett, director of the Quaker United Nations Office, took part in the first substantive United Nations Preparatory Meeting in Nairobi in August 1990.

The Nations of the world recognize the 1992

conference and welcome it as the most comprehensive review — for the purpose of concerted action — in the social and economic sphere since the founding of the United Nations, according to Stephen. Canada calls it the most important conference of the century.

The conference Secretariat under the leadership of its Secretary General Maurice Strong of Canada has produced ten papers directing the ongoing preparation process, including suggested arrangements for involving Non-Governmental Organizations in the process.

As you know, the United Nations is composed of governments. The United Nations Charter begins, "We, the *people* of the United Nations ..." In practise, the Non-Governmental Organizations express the voice of the people to the United Nations. In preparing for the 1992 conference, for the first time, there is agreement among the nations to allow both oral and written presentations by both consultative and non-consultative NGOs to the Preparative Committee and its working groups. Stephen stated that the NGO representatives present were utilizing this privilege, so as not to lose it. How to continue to involve the NGOs, including those who have expertise but not consultative status, is under discussion.

The general debate highlighted the sense of incipient global change felt around the world, the financial and developmental implications of the global effort to achieve sustainable environment. As Australia put it, "The effective integrating of environmental awareness into the development process is a transition requiring radical approaches."

Three concrete proposals for the aims of the '92 Conference made by the Secretary General were echoed and supported by the assembly:

- a) to issue an Earth Charter, something on a single page as a statement of commitment for 1992;
- b) to derive an agenda for action, Agenda 21, pointing to programmes and objectives for the 1990's and the 21st Century;
- c) to complete conventions on climate and on biodiversity for adoption by the conference.

[*Human Development Report*, United Nations Development Programme, May 1990, Oxford University Press.

From QUNO: 777 United Nations Plaza, NY, NY 10017:

- Human Development in the 1990s, QUNOTE
- In and Around the United Nations — Get on mailing list
- Briefing Paper: Eliminating Discrimination Against Women
- Environmental publications, 1992 conference — Environment mailing list.]

FRIENDS FOR 300 WORDS

FRIENDS AND CONFLICT

by Linda Haines Melvin, Grass Valley Meeting

In a recent retreat and weekend workshop focusing on the topic of "Quaker Process" at a local Meeting in College Park Quarterly Meeting, an old, only partially buried, unresolved area of conflict surfaced. Conflict in our Monthly, Quarterly and Yearly Meetings is neither surprising nor unusual. Conflict is healthy and can become the catalyst for true growth. What is not healthy and can inhibit growth is the suppression or even denial of that conflict. That can be fatal to any group or relationship.

In the holistic health movement it is generally recognized that unresolved conflict literally eats away at the internal structures of the mind, body, and spirit, of any living being. It eventually causes dis-eases, lessens the quality of life and can kill — albeit slowly and painfully. So, it is with unresolved and suppressed conflict in our Meetings. As Friends, we sometimes act as if we believe that the Peace Testimony means we should not have conflict. As a result, we are not able to admit to having conflicts to ourselves or to each other. Likewise, we seem to be unable to admit to having conflict within our Meetings and in other Friends' organizations. With these denials, we seal our spiritual deaths — personally and as Meetings. Our Meeting communities are too precious to allow them to wither simply because

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we cannot admit we are human and that we need the assistance of the Spirit to grow through our frailities into spiritual wholeness.

The founding mothers and fathers of the Religious Society of Friends had the divinely-inspired vision to develop a structure for us as Friends to minister to ourselves through all kinds of situations, including conflict. They had conflict also, but they learned to work through it in the spirit of inward stillness and searching. In our time, we can do no less.

We must be open to conflict: we must creatively search ourselves while invoking the Spirit; we must seize the critical moments when conflict arises and work through the conflict using the same model of nonviolent conflict resolution, which includes among other things, active listening to each other and a commitment to the process, that we as Friends often teach others. We have the knowledge and skills to do all that. And, we can do all that if we work through the healing power of the Spirit.

Now, we owe it to our Meetings, to ourselves and to the Spirit to *do it!*

LETTERS

Dear Friends,

In early September, the Grand Valley (CO) Worship Group along with the Catholic Peace and Justice group put together the enclosed statement. (A liberal gleaned from an AFSC statement, Pacific Yearly Meeting *Faith and Practice*, and Martin Luther King, Jr.)

I believe it reaches to the root of our resistance. While there are many strictly political, economical and social reasons for avoiding war, we must first and foremost maintain our religious witness against war.

In Peace,
Gary Lobdell

No War In Our Name

An Open Letter to President Bush,

As people of Faith we are deeply concerned about the apparent rush to war by the United

States in the Middle East.

It is our testimony and we bear witness to the Truth that all humankind is one and that we will do no grievous hurt to other daughters and sons of God, nor prepare to do so.

The ultimate weakness of violence is that it is a descending spiral, begetting the very thing it seeks to destroy.

The United States should continue to support non-military, diplomatic, international efforts to resolve the conflict. While we join you in condemning Iraq's invasion of Kuwait, an escalation of the military conflict will only lead to greater human suffering.

Dear Editor,

I find the November *Friends Bulletin* nourishing in content and easy to read and attractive in format. Thank you for being an able editor.

Peace,
Martha Fort, San Diego Meeting

Dear Editor,

I have recently published a book in England called *The Psychic Power of Children* as a Rider (Random Century) paperback for which you kindly asked for experiences in *Friends Bulletin* last year. I did use several experiences in the book, that I was given by American Friends who replied.

I have now been asked to write a book entirely on the extra-sensory communication or sixth sense that exists between mothers and babies and small children. I am very anxious to base my book as widely as possible and especially to hear from American women. I wonder whether I could appeal once again through your journal, as I know Quakers are very sensitive to their children as people and so may well have communication on other than a physical level.

I am interested in pre-birth links between mother and foetus, birth experiences that seem either "psychic" or spiritual — some women have visions of lights, tunnels and seeing presences during the birth. I am also concerned with mothers who wake seconds before the baby or can think the infant back to sleep, who leave the baby with a relative or friend but come dashing back because they know the child is in distress. Women know their child is ill even though

the doctor will say nothing is wrong. This bond persists with older children, and pre-schoolers are especially adept at tuning into their mothers' minds. Some women have, in order to save an injured child, performed amazing feats of strength and courage. I am of course very interested in fathers' bonds with the infant as well, especially, and I know at Reading Meeting the fathers are very responsive to their babies in a way still not common in British society.

I would again be very happy only to use first names in my book if this is preferred. I am a former school teacher and psychologist, have five young children myself and work on a voluntary basis counselling for the Alister Hardy Research Centre for Religious and Spiritual Experience in Oxford where I am an Honorary Research Fellow concerned especially with incidents relating to children and childbirth.

With my very good wishes,

Cassandra Eason

Fairhaven, Blackbridge Road, Freshwater Bay, Isle of Wight, Po40 9Qj, England

NEWS OF SOUTHERN CALIFORNIA MEETINGS

by Lois Vincent, San Fernando Meeting

Westwood Meeting is moving its location for Worship to the University Religious Conference at 900 Hilgard Ave., Westwood. This borders the UCLA campus on the east.

Claremont Meeting urges all its adults to get to know each of the children of meeting by name and to participate in First Day School at least once. **Orange County Meeting** precedes their Worship with a Family Hour at 9:30 am and **La Jolla Meeting** has reinstated their Family Hour from 9:15 to 9:45 am. This meeting has approved a Junior Meeting.

"Just Among Friends," the **La Jolla** newsletter has a poetry corner for selections from talented contributors. **Orange Grove** plans a session on "Poetry of Peace" for their December 30th Adult Education group.

Santa Monica Meeting is having a silent retreat in December where they will spend a week-end meeting with each other in silence, "practicing the presence of

God."

Orange Grove Meeting has approved a relationship with Pacific Oaks School to allow them the use of three classrooms for a pre-school program on weekday afternoons. Sadly, the Mexico exchange program, where a class of fifth graders came from Mexico and one went to Mexico for some weeks, has come to an end because of lack of applicants and staff, and budget constraints. The Worship and Ministry Committee has prepared a list of some resources which includes fourteen Friends periodicals, twenty-nine organizations, bookstores, libraries, study and conference centers, history, resources, etc. It should be mentioned that the all-day workshop held at **Orange Grove** on "Quaker Decision Making" surprised everyone with the great interest shown by area Friends. The eighty people who attended found the review of Quaker process stimulating and worthwhile.

Santa Monica Meeting gave a travel minute to the USSR to a peace conference in Kazakhstan to Anthony Manousos. The conference was sponsored by the International Physicians for the Prevention of Nuclear War and the Nevada-Semipalatinks Movement, a grass-roots Soviet peace organization committed to ending nuclear testing. Anthony met several Friends on his trip and worshiped with them. He found a great interest in Quakerism. "Clearly there is a deep hunger among Soviets for information about spiritual matters." The Semipalatinks Movement is "a wonderful testimony to ecumenism. People of every imaginable faith and ideology — Christians, native peoples, Buddhists, Jews, Moslems, environmentalists, and Communists are working together to end nuclear testing world wide." Anthony ends his report, "I hope Friends will do everything they can to support a Comprehensive Test Ban.... The time has come to test what love, not bombs, will do."

"Santa Monica Friendly Notes" carried this interesting announcement: "It's a happening — an art happening — visual and performing. We are all invited to participate. Hang your hangable art, read your poetry, play your music, etc., etc., etc..... No art? Hey Friends/friends (art appreciators) and generally good hanger-outers (of all ages) are needed too!!"

The astonishing range of concerns supported by

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(Meeting News: continued from page 97)

Quaker meetings should be a source of pride. Some are on-going for years, such as **Santa Monica's** weekly peace vigil on Fridays at the Federal building, **Santa Barbara's** (and **Santa Cruz's**) Hiroshima-Nagasaki vigil at the gates of the Vandenburg Air Force Base and their prison visitation program at Lompoc. The small **Hemet Meeting** carries the work of the message of Peace Pilgrim. **Santa Monica** has an ongoing program of donations of food and clothing and sandwich-making for the needy. **Orange Grove** had seventeen participants including children in the October 28 Hunger Walk and collected more than \$700. They also support Union Station, the Pasadena shelter for the homeless. They collected Christmas gifts for the prison support organization Friends Outside.

Besides the Desert Lenten experience sponsored by Quarterly, several meetings carry out the protest against nuclear testing by letter writing and other political activity for the Comprehensive Test Ban. **Claremont, Orange Grove** and **San Fernando** work for the divestment of the nuclear weapons lab by the University of California at Livermore. **Westwood Meeting** had a session with Friends in the Orient, Russ & Verna Curtis, on USA and Palau's Nuclear-free Constitution.

La Jolla Meeting keeps a close connection with border problems and the work of Service Committee in that area. Many meetings do refugee work or have offered sanctuary. Many First Day schools have responded to Service Committee's plea for school supplies for Nicaragua and Lebanon. **La Jolla, Orange Grove**, and **San Fernando** support Casa de Amigos in Mexico City. **Orange Grove** contributes to a Guatemalan scholarship fund and is considering supporting refugees at the Monteverde Meeting in San Jose, Costa Rico. **Orange Grove** carries a concern for the Mid-east through a member who has traveled there. **Orange County** has circulated a minute to other meetings in support of the Helsinki Appeal 2000 of the Beyond War organization.

Other concerns of interest are support of the "Ribbon Around the World" project after the "Ribbon Around the Pentagon" of a few years ago, by **Claremont**. **La Jolla** invites young people to exchange letters with Russian youth. **Santa Barbara**

participates in a project to re-unite Palestinian families, adopting a family and writing to the Israeli government in their behalf. **San Fernando** supports a Palestinian kindergarten in Bethlehem. A lot of meeting newsletters express environmental concerns and practical suggestions.

This is but a sample list of the variety of activities carried on by Quakers to better their world.

MEMORIAL MINUTES

OPAL TORRANCE

Opal Torrance died on June 21, 1990, in Santa Cruz. Born in Kansas in 1906, she taught in a one-room school before going to Colorado to study nursing. She later became the first visiting nurse in San Mateo County, California. After the death of her first husband, J. Wesley Fennel, and her later marriage to William Torrance, she moved to Marin County and served as a school nurse in San Anselmo.

William had attended a Quaker school and Opal shared his lifelong interest in Friends. They attended meetings in Marin, San Francisco and London and became attenders at Santa Cruz Friends Meeting when they retired in 1982.

At her memorial service, it became clear that despite poor health and the loss of William in 1985, Opal never ceased to serve. She quietly looked after neighbors in her retirement center; she worked to establish a bus shelter there and was honored at its dedication ceremony; she was among the first to make a substantial contribution toward a meetinghouse for Santa Cruz Friends.

Opal's independence was legendary, although in her last few years, she was learning to let friends meet her at least half-way. Then she lived up to one of her favorite sayings: "When cheerfulness is kept up against all odds, it is the finest form of courage."

EDRIS COOPER

Edris Cooper, a beloved Friend and one of the founders of Santa Barbara Friends Meeting, died in early July after a long illness. Edris was the loving partner and helpmate of her husband, Charles, for 62 years and a friend to many in the Meeting who turned

to her for advice and support.

She was a graduate of UCLA with a Secondary Credential from Berkeley. She taught junior high school in Los Angeles and high school in Whittier where she was a counselor for 9th graders and a teacher for problem students in 9th and 10th grades. She also worked for a while with handicapped children and those who had been in trouble with the law.

After her marriage in 1928 to Charles they moved to Whittier where they became Friends as members of First Friends Church. Later they helped found an Unprogrammed Meeting in that city.

Between 1942 - 1946 Edris and Charles planned and operated the PYM camp known as Quaker Meadow. Under the auspices of AFSC the camp was operated for the children of refugee and displaced persons.

The Coopers moved to Santa Barbara in 1955 and joined the small Friends Worship Group which later became the Meeting where Edris served as Clerk for one year.

In 1957 - 1959 Edris and Charles were Co-directors of the Quaker International Center in Paris under appointment by AFSC and the Friends Service Council of London. In 1961 the Coopers co-directed the Whittier College Overseas Program in Paris.

After their move into the Valle Verde Retirement Community in 1975, Edris remained active for several years before her health began to fail. During her final years, Edris suffered from Alzheimers Disease. She is survived by her husband, Charles, a son, Rev. Charles W. Cooper, Jr., three grandchildren and four great-grandchildren.

PYM REPRESENTATIVE COMMITTEE MARCH 2-3, 1991

La Jolla Meeting and San Diego Meeting will co-host Representative Committee Meeting at La Jolla meetinghouse.

Items for the agenda should be forwarded to Clerk Jane Peers, 808 Melba Rd., Encinitas, CA 92024, (619) 753-6146 by January 25, 1991.

Registration and other information will be mailed to representatives, clerks and officers by February 1, 1991.

Advertisements

All ads submitted must be consistent with the beliefs and testimonies of Friends. \$.40 per word. Minimum charge \$8.00. Add 10% if boxed. ALL ADS MUST BE PREPAID, payment accompanying copy. Graphic services available through *Friends Bulletin*. Write for an estimate. Send for information sheet with prices for display ads and mechanical requirements. Copy deadline: 45 days prior to publication. Publishing of advertisements does not imply endorsement by *Friends Bulletin*.

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Married couple seeks opportunity to relocate after several years at John Woolman School. We are looking for ways to tend land, care for animals, live country life. Would like to help run farm, ranch, or country business. Write Jamie Jordan and Dianne Taylor at John Woolman School, 12585 Jones Bar Rd., Nevada City, California 95959.

Arizona Area Program Coordinator Search

The American Friends Service Committee (AFSC) is seeking a fulltime coordinator for the program of its Arizona Area Office. The coordinator will be based in Tucson, Arizona with work and travel to other parts of Arizona. The Area Program Coordinator carries out program work in the state related to peace education and community issues. The Arizona Area Office is part of the AFSC Pacific Southwest Region which is based in Pasadena, California. Call (602) 623-9141 to request a job description and application. Send the application to: Alicya Malik, Clerk, AFSC Arizona Area Committee, 931 N. Fifth Ave., Tucson, AZ 85705-7723. Deadline for return of completed application to the Tucson office is February 15, 1991. The AFSC is an equal opportunity/affirmative action employer.

POSITION OPEN: EDITOR OF *FRIENDS BULLETIN*

Friends Bulletin is the official organ of news and opinion of the three western unprogrammed yearly meetings. The *Friends Bulletin* Committee seeks an editor/publisher who is a member of IMYM, NPYM or PYM. The 3/4-time position requires a dedication to the publication of Truth in Friends tradition and knowledge of and experience among Friends.

Duties

The editor is responsible for the content of the *Friends Bulletin* including soliciting and editing manuscripts and writing editorials. He/she is also responsible for production, mailing and related bookkeeping.

Salary/Compensation

Approximately \$20,000 for salary and rental allowance plus health insurance.

Requirements

- Substantial experience among Friends.
- Member of one of the three Yearly Meetings: PYM, IMYM or NPYM.
- Previous editorial experience, preferably with a periodical.
- Good written and oral communication skills.
- Able to travel to three Yearly Meetings during the summer.
- Space available for office use and storage.

To Apply

Please send resume, cover letter, sample of writing and two letters of reference to Sonda Beal, 814 Stannage, Albany, CA 94706, (415) 524-2518. Applications received by April 1, 1991 will be considered. Friends are urged to encourage likely candidates to apply.

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